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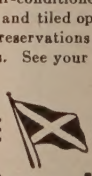

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At Home and Abroad

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Vol. CXXXVII **OCTOBER, 1941** **No. 8**

Christ at the Door

"OPPORTUNITY" is the key word of this issue. This to all earnest Christians means Christ at the door. Wherever emergency, need or department of our united work is referred to in these pages there stands the Head of the Church Himself, knocking.

When we purpose to do something about it we are opening to Him, the Head of the Church.

Our motivation must be truly *religious* to be really effective. And let us not forget that the main object of our work is to help open men's hearts and lives to the Light of the World.

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When Doors Seem Closed*

By Edward H. Smith

SOME missionaries sat together on a hillside in the afternoon sunshine and the peace and beauty that New England knows in August. They represented Persia and Korea, Syria and Egypt, Japan, India, Africa; while from China there were not a few. Were they rejoicing that they had escaped home in these terrifying days? Were they then bemoaning the destruction of their labor of a lifetime? Hardly, for they did not believe their work had been or could be destroyed.

What, then, was the dominating feeling of these workers in the world-wide Kingdom of God?

First, I am sure, was the great burden of the suffering endured day and night by "our people."

They thought of fellow pastors, doctors, nurses, teachers, students in all these lands whose homes, families, yes, and lives were in jeopardy every hour—some of these young men telling with eyes filled with tears of terrible sights witnessed of Christian men and women done to death and of cities destroyed before their eyes.

For your missionaries must, even here, be bearing the burden and the sufferings of their co-workers in every land. This they cannot drop even in peaceful beautiful America.

Second, there was the universal longing among them to get back to their fields, if any way could be found to get them there.

To be sure, they were making every personal sacrifice possible to send relief to the needy, and their prayers were unceasing. But they were ready and eager to answer their own prayers in behalf of their people in the hospitals, orphanages, schools, churches. They watched with dismay the deepening clouds and storms sweeping down upon the Orient and upon Greece, Syria, Palestine, Persia and Africa. The daily papers were searched for every item from the lands they loved, and letters were shared as among members of one family.

*To avoid any misunderstandings we should state here that the group of missionaries at "Mountain Rest" referred to in this article compose only a relatively small force thus far exiled from their fields because of the war. A goodly majority of our representatives are still free to stay at their posts in most of our missions.

Yet the article so breathes the spirit of "Christ at the Door" that it deserves a special place in this Guest Book edition of our magazine.—Ed.

While over and over again arose the question: "If we can't get back this fall what shall we do?"

And right here I want to pass on this word to the friends in the churches: Don't ask the missionaries who are with you: "Aren't you glad you are home in America?" For your question brings back poignantly the consciousness of a deep sorrow. They are not glad to be away from their friends in trouble.

But you can help toward making their hearts glad if you show that you too are sharing the world's sorrow and suffering in practical ways.

You will not imply, I am sure, that these missionaries exiled from their fields had better not try to go back, or that the case is a hopeless one. They know better.

These missionaries are going back at the earliest opportunity! And when they find themselves back in their stations, among their beloved people again and with their students and orphans once more—this will be the happiest of endings to their enforced furlough.

Photograph by Bachrach

The First Church in Springfield, Massachusetts has been setting a good pace in giving under the leadership of Rev. William E. McCormack. It will be the chief center for the sessions of the American Board and the New England Regional Committee, November 4–6, 1941.

Mr. McCormack is the author of the stewardship leaflet *Volunteer—or Be Drafted.* This can be secured free of charge in quantity from the Missions Council offices.

Hawaii's Debt to the Missionary

By Brewer Eddy

THE month of June, spent in Hawaii, makes Mark Twain's phrase seem more true than ever—"The fairest group of isles anchored in any ocean." Rising to over 14,000 feet, these islands have been built up by volcanic eruptions from a depth of four miles below the surface of the Pacific. The shore lines present a rare beauty in the opalescent greens and blues of combers breaking on coral reefs. Marvelous flowering plants and trees add their rich colors to the majestic peaks and ridges of lava mountains. Palm trees lean gracefully over gardens and beaches. Wide-stretching fields of sugar cane and pineapples blend their colors to form nature's gorgeous palette of varied hues.

Here racial goodwill has reached its highest point on earth. Due to the missionary background, barriers have been broken down that are all too apparent in every other corner of the earth where a mixed population is present. Seven races live together with confidence and in mutual helpfulness. Friction is at a minimum, and the opportunity for backward races is probably greater here than in any industrial center on earth.

Dr. and Mrs. Eddy, covered with leas are welcomed at Honolulu as their steamer docks. He has come to speak for the American Board at the Punahou Centennial.

The Japanese represent the largest racial group, nearly 40% of the total population, but the leading Americans believe that the American-born Japanese youth are as loyal to our country as any group can be. They have offered themselves in the draft and every voluntary service, and they ask nothing better than to serve with American boys in defense of our liberties. It is hard to find any of the old-timers who believe that difficulties will arise over the confused loyalties of this Japanese population. One small fly-by-night news sheet is trying to stir up animosity, but with no success whatever. In a large measure this is because a definitely Christian goodwill dominates the thinking of all the leaders of industry and of education in the Islands.

Every possible care is taken of the Hawaiian population and adequate education is offered in

On Sunday, the twenty-second of last June, the Centennary of the Punahou School was observed in this "Westminster of Hawaii," the old but reconditioned coral-block Kawaiahao Church in Honolulu.

At the left, in the distance, is one of a group of early missionary buildings, the "Campbell House," also reconditioned and serving as a repository of relics.

At the right is the tomb of King Lunalilo, and beyond is a cemetery wherein are stones bearing many Hawaiian, New England and other names famous in the history of the Islands.

the public schools and in the Kamehameha School, carried on by the Bishop Foundation, offering preparatory school subjects to anyone that can prove Hawaiian blood.

The deepest impression brought from Hawaii this summer is that of the rare honor given without limit to the missionary ancestors who built the foundations of Christian civilization in the past 120 years. A remarkable fraction of the outstanding leaders of Hawaii today are descendants in the third generation from the original missionaries. They have shared in the developing prosperity of the past century. They have been trained in the remarkable Punahou School that celebrated its centennial this summer. In no spot on earth do missionaries receive greater honor, both in past tradition and in present thought, than here in the Islands. The great pageant that centered around the Centennial Celebration presented a dozen scenes of earlier missionary history. Although the leading participants were garbed in the fashions of a century ago, and although the scenes of their meager living and of their remote isolation were pictured, it was never a caricature. These men and women were honored because they brought from Puritan New England the most effective

leverage that could lift a population into Christian principles, and could found well-ordered communities in a spirit of Christian brotherhood.

This was the greatest missionary success ever recorded in the story of modern evangelism. Within twenty years hundreds of schools formed a system of compulsory education and hundreds of churches were gripping the population with an enthusiasm of reform and the pressure of new moral ideals, so that a complete transformation was worked within two decades. Be it remembered these missionaries were received with open arms and the way had been prepared for them by a keen expectation of the arrival of new gods from over the sea, while the primitive taboos had been broken and the hour for progress had struck.

This was more than a religious achievement. The missionaries from the beginning brought all the by-products of a civilization that was to be markedly Christian. Autocratic government had given place to a constitutional monarchy. Several missionaries were serving the government in

This shows an ancient door at the Punahou School, as simple and honest and staunch as the faith of its builders. Through it has gone a long procession of youth to find that faith and out of it they have emerged to give their knowledge effect in shaping the destiny of their beloved Hawaii nei.

"That faith is the flame which glows in the hearts of all men who are free. For it is love of liberty, justice, and peace, and of the truth that makes *men free. And it has become the living spirit of Punahou. When this century-old school first opened its doors, that spirit was new to Hawaii. But in the hearts of her people it found an eager welcome. And it spread irresistibly."*

Dr. Eddy front row, second from left meets with a group of Christian leaders on the island of Hawaii—Hawaiians, Japanese, Chinese, Filipinos, and Americans.

places of high importance. Foreign affairs had been guided with acumen by Dr. G. P. Judd. Another American had codified the laws and presided over the courts as supreme justice. Another missionary was serving the treasury with rare ability.

These Islands were steered through complex international strife by the wisdom of American missionaries who sought the welfare of a primitive people and when the right hour came, it was largely the descendants of missionaries who led the peaceful and bloodless revolution into a republic and who finally achieved complete annexation under the American Government. The presence in the Islands of many third generation descendants keeps alight this warm appreciation of the achievements of their forebears. Great newspapers issued special editions of 32 pages or more to mark this Centennial. A public holiday was declared and an entire week was given to the colorful events that were to remind all participants of the days of 1841.

It was the founding of a tiny school of fifteen pupils that was celebrated this summer, but that Punahou School has inspired through one hundred years the outstanding leaders of Hawaii's development. The marvelous equipment of new buildings on the land given by the queen to the first Hiram Bingham and sanctified by the labors of the first Mrs. Bingham, has developed this school to a total membership of 1,400, and it enters the new century in a position of influence in the life of the Islands, unsurpassed by any school on earth.

One of the proudest pages of

the record of the American Board is its achievement in the Sandwich Islands, as they were then called, and the generous interest of the present day descendants continues to express itself through American Board channels into every corner of the world.

The story of Punahou School is filled with interest to every friend of the American Board. Up to the time of its founding, the children of the missionaries had frequently been sent home to America around Cape Horn to be parcelled out among relatives or even in the homes of strangers. Often parents and children were separated for a dozen years, an intolerable sacrifice.

When the native schools were at last well started and the school had begun for the training of the children of the kings and chiefs, at last the missionaries could do something for their own. The Board voted aid up to $3,000 for the first buildings, and the missionaries themselves gave $945 from their meager wages when one mother's cloak had to be cut down to provide a "best suit" for five sons in turn.

Rev. and Mrs. Daniel Dole and Miss Marcia Smith were set aside as the first teachers. Self-help ruled from the start, the boys working in the fields and garden for an hour and a half before breakfast, and in the evening until "two stars could be plainly seen." The graduates of Punahou proceeded to sweep up the honors for scholarship and athletics in many a college on the mainland from that day to this. Best of all, this school made Hawaii *home* to many sons and daughters who returned to throw in their lot with the developing industries of the Islands and who played their full part in later leadership that represents Hawaii's growing history.

The new feature of present day Hawaii is the incomparable strength of this outpost at the "cross roads of the Pacific." Facing aggression of Axis influence throughout Eastern Asia, this is probably the most strongly defended base that upholds the rights of liberty and democracy anywhere in the world. Here is centered the strongest fleet of warships on earth.

It may be interpreted as only America's good luck or even as a divine providence that this sturdy bastion protects America's western coasts and at this moment restrains aggression from the attempted conquest of the Dutch East Indies or even of Singapore. Whatever happens to the American tankers now approaching Vladivostok, it is the fleet in Pearl Harbor that will play an important part in the final outcome, and above all in the rescue of China from invasion and her development in the reconstruction period that must follow.

Surely the most important factors for future peace in the Pacific lie secure in Hawaii.

As this "Guest Book" issue is especially dedicated to the Every Member Canvass effort of this fall and winter the Editor presents as the "Guest of the Month" Mrs. William H. Medlicott, mainspring of our joint education and promotion.

Mrs. Medlicott has been acting as Executive Secretary of Promotion of the Missions Council, and has done so with devotion and skill.

We can wish nothing better for her than a responsive welcome in every home where this magazine is read, and a loyalty equal to hers in the task of raising the money required by our State and Board agencies for meeting the emergencies of the hour.

At a work camp in Deering, N. H.

"Pioneers, O Pioneers!"

By Dwight J. Bradley, Director of the Council for Social Action

THE pioneer is the life-seeker of civilization, who keeps civilization from perishing of dry rot, from dying of *arteriosclerosis*. The pioneers of the present are not led to trekk across plains, deserts and mountains, but are called to make this industrial civilization human and humane enough for sensitive personalities to dwell in.

Pioneering is not carried on by blue print and precise measurement. Social planning—which is the more technical term for contemporary pioneering—involves experimentation, adaptation, the method of trial and error, "of monkeying and success." Karl Mannheim defines it as "foresight deliberately applied to human affairs, so that the social process is no longer merely the product of conflict and competition." This is not the foresight of the mathematician nor even of the engineer, but the foresight of the prophet, the poet, the lover, the householder, the laborer and the experimental scientist, all rolled up into one.

The Council for Social Action was created to develop this kind of sensitive foresight in the members of our churches.

The pioneering spirit is not confined to the Council for Social Action. Hardly a project of the Board of Home Missions fails to express it. At Bricks, Cotton Valley, Pleasant Hill, Piedmont, Avery and elsewhere we Congregational Christians are helping America to prepare for a new day. The American Board, with more than one hundred years of

world-embracing pioneering to its credit, has progressively modernized its outlook and its activities. Through it our denomination may effectively extend its influence beyond America into practically every nook and cranny of the earth's surface.

The State Conferences are increasingly aware of the social opportunities of our time, and are sending out their own pioneers—sometimes called Committees for Social Action. From the State Conferences the spirit goes out to the Associations, and from the Associations it spreads to the local churches, where it works like leaven upon the lives of individuals.

Young men and women are fired by a new enthusiasm. They yearn to serve their time in significant ways. They become imbued with the old pioneering spirit, but know it must express itself in new ways in this revolutionary age.

They organize a Pilgrim Fellowship, they attend discussion groups and hold "bull sessions," they go to summer conferences, the more hardy sign up for one of the eight-weeks summer work Camps where they pay good money for the privilege of working their heads off in behalf of handicapped communities and underprivileged groups. They give thought to their vocation. They learn of jobs with relatively small pay but great social significance. They prepare to tackle one of them. Soon they feel themselves part of a movement which grips them and draws them into its current. They yield, and are satisfied! They develop skills, insights, points of view. They are matured by experience, but they also help to mature the movement from which the experience flows. They discover unsuspected possibilities for creative living. Life takes on new meanings, and these meanings become their most highly prized possessions. Comradeship develops until it acquires the significance of religion, and flowers in a sense of the unity of all persons in the world.

Thus is matured in the aspiring personality a knowledge of the spiritual depths of organic society. Such a society can only be democratic when the persons who make it up are capable of **voluntary** action for the common good. If they must be coerced, then democracy has failed. **Spiritual understanding** is the only substitute for coercion. The young persons at the threshold of social leadership must either find the basis of their leadership in a spiritual sensitivity to the ethical demands of voluntary coöperation, or seek it in the ethical nihilism of totalitarian tyranny coupled with nationalism and rampant militarism.

Thus it is true that the church holds the key to the future.

Condensed from "I See America Preparing" in "Social Action" for October, 1941.

World Wide Studio

"Saving America to Save the World"

In Race Relations

Improved understanding and closer coöperation in community service between the different races in America is the constant study and objective of our Board of Home Missions.

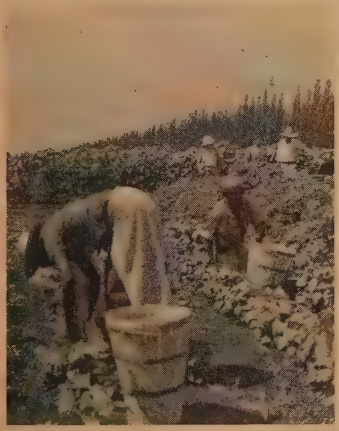
Principal Henry C. McDowell of Lincoln Academy at Kings Mountain, N. C., is a notable example of the Negro statesman in this realm.

In Religious Education

Our Fellowship has always been progressive as well as sound in religious teaching through the Church School, the Summer Conference, the Vacation School, as well as in the home itself. The quality of both printed output and instruction is almost proverbial. This varied and far-reaching form of Christian service merits better support.

In Summer Schools for Pastors

One of the newest ways our Board of Home Missions has of helping the home missionary increase his efficiency as a pastor is to provide for him a full month of worship, study and fellowship at some healthful "Retreat"—such as "Sylvan Dale in the Rockies" or the Deering Community Center in New England.



At the Work Camp

A new form of pioneering in Christian democracy is that of the Work Camp. An article on this by Mr. Scotford appears on the next page.

Nor must we forget the regular church and school work of our Board of Home Missions which produces the leaders required for these national emergencies.

With Migrant and Sharecropper

The Migrant family with no settled home and with the poorest of facilities creates a spiritual as well as economic problem for the Church. The involved Sharecropper also appeals for the assistance of our Fellowship. Funds are needed to enable our Board of Home Missions to meet this Call in coöperation with other Christian agencies.

Our Work Camps Worked

PROVIDED the company is good and the leadership inspiring, young America is glad to labor long under summer suns, and will even pay good money for the privilege! Such is the lesson of the first work camps conducted under the auspices of our churches—with the Pilgrim Fellowship, the Board of Home Missions and the Council for Social Action all coöperating.

Last summer we sponsored four camps lasting from seven to eight weeks and enrolling seventeen to twenty-two young people each, nearly all college students, and with the two sexes about equal in numbers. The camps at Deering, New Hampshire, and Schauffler College, Cleveland, were managed directly by the Work Camp Committee of the Board of Home Missions, while the camps at Merom, Indiana, and Mountain View, California, were largely financed by us but were administered jointly with the Friends Service Committee—which has been conducting work camps for seven or eight years with great success.

Strictly speaking the group at Deering, New Hampshire, was not a work camp. Instead of paying a fee, the young people were given room, board, and some incidental expense money in compensation for their labors. The task of this "family" of fifteen high school and five college students was to get the Deering Community Center into repair and look after the entertainment of a four-week pastors' training school, a session of the Commission on Evangelism and two young peoples' conferences. This involved everything from cleaning drains to painting the flag pole, including the peeling of mountains of potatoes, washing carloads of dishes, serving as life guards and policing the property generally. While the ministers were there the young people had an hour of class work every other day. They also conducted Daily Vacation Bible Schools at Deering and in a near-by community, while the older ones acted as counsellors during the summer conferences.

On the surface this does not look like an inspiring way to spend the summer, but the young people thought otherwise. After three weeks, Harry Stock, who was directing the camp, checked up to see how things were going. His only complaint was from the boy who had been assigned to run the candy store. He asked for some "real work," and got it. When the camp was in its fifth week the writer asked a boy whom he had met at the Northover, New Jersey, summer conference which he liked best. His attitude was similar to that of a

first grader toward kindergarten. He did not seem to think that comparisons were possible.

Last month we printed an account of the early days of the Schauffler College camp. As the summer progressed the young people experienced an increasing sense of achievement. Everybody helped, with the result that the completed playground exceeded anybody's expectations. The workers in a foundry near the old dump spent their noon hour helping with the project. After the local business men had been entertained at a supper followed by a tour of inspection, they contributed both money and materials liberally, with the backstop for the ball field as a monument to their generosity. The local police captain persuaded the city to send in over a hundred loads of good, clean dirt to cover the playing fields. This was followed by a slide, some teeter-totters and a whole row of swings. Such unexpected assistance delighted the young people.

The climax came the night before the camp broke up when three capacious and capable Czech women accompanied by three comely daughters descended upon the kitchen at Schauffler College and prepared a dinner for the young people which made their eyes pop and their stomachs bulge. Beginning with chow mein (to give it an international aroma) the meal proceeded by way of potato salad to **wiener schnitzel** and **holeckys** (a species of sweet roll with surprise packages of cheese and fruit hidden in their interior which are as dear to the Czechs as beans are to Bostonians) and then reached its climax in a birthday cake nearly as large around as the women who made it. The neighborhood had been canvassed to provide this feast as a token of love and affection for the young people. When the women were escorted home the creak of swing and teeter-totter and the swish of the hard-working slide could be heard coming from the playground.

A greatly appreciated feature of the Schauffler camp were the trips of social exploration about Cleveland. One Sunday the young

At Merom they dug a ditch for sanitary purposes

Peeling potatoes for a succession of Conferences was a steady job at Deering

people attended the Mt. Zion Negro Church and then went home for dinner with the members of the congregation. They listened to the grievances of some strikers and then went around to hear the tale of woe of their employer. "Parson Jim" Flint, student pastor at Madison, Wisconsin, and his bride, Peggy, were the directors of the camp.

Merom was the reverse of the Schauffler situation—a very small town and a number of different projects. Instead of a comfortable dormitory the young people lived in two small houses very much on top of one another. Among the enterprises carried on were the completion of an open air theatre begun by the Quaker work camp of the preceding summer, persuading the town to call a town meeting to vote that the local park be improved and then assisting them with the work, and both instigating and helping a church on the Illinois side of the Wabash River to erect a new building. The boys coöperated with a camp of conscientious objectors in laying a sewer for Merom Institute. These projects called for both muscle and much tact and leadership. The directors of the camp were Ross Canon of River Edge, New Jersey, and his wife, who was formerly Mary Clark.

Stephen Peabody, pastor at San Jose, California, writes concerning the Mountain View camp: "The manual work was transforming a large plot of land in a settlement of Mexican families, many of whom had fled from their homeland to gain religious liberty, into a playground with

shelters in the corners and swings, sand boxes and teeters for the little tots. Games were conducted by the young people, stories told and an all-talent party held to which 200 of the Mexican neighbors came and contributed.

"The group lived and ate in a lumber warehouse loaned by a citizen of the town without charge. The girls used a chicken brooder room for a dormitory. For mascots they had a grey kitten called 'Quaker' and a striped one dubbed 'Congo'! The evenings were devoted to study and to lively discussions of the various aspects of the migrant problem. Trips were made to Farm Security migrant camps and elsewhere. Several of the young people spoke at near-by service clubs. Toyohiko Kagawa came down from San Francisco for a memorial visit. During the two months the city fathers were gradually won over and the suspicions of the Catholic priest allayed. At the end the leaders of the community were enthusiastic in their praise of their camp."

Both the young people and their leaders rated the experience of coöperative living highly. "At a summer conference a young person can make a temporary adjustment for a week, or just hold his breath, but in the intimacies of a work camp lasting eight weeks he is compelled to do something about his personal peculiarities," remarked one leader. "There is nothing like physical work to reveal what is in people," said another. "You have your let-downs, and also your surprises."

Loyalty Sunday—for All

EVERYBODY—church members, Sunday School children, young people, friends—contributing to one budget out of which all the expenses of the parish would be met was the ideal which the Brooklyn Heights Church of Cleveland adopted for Loyalty Sunday. It was anticipated that the people would not only give but that they would bring their gifts to the sanctuary. This was not a "drive" but an exercise in voluntary action by everyone.

Of course there were abundant preparations. A comprehensive budget was prepared by the trustees, approved by the church cabinet and adopted by the church at a meeting called for that purpose. Ample notice was given that the first Sunday in December would be observed as Loyalty Day. Three of the superintendents of the Sunday School sent a letter to the parents

(*Concluded on page 38*)

Courtesy of U.S.O.

A NATIONAL EMERGENCY

has arisen due to the War. It constitutes a vital and urgent Call to the Church of Christ. This concerns every member of our own Fellowship who would save the character and souls of our boys in the army and navy camps.

Below is a sample of the way they have to be cared for when off duty. Loafing on the corners, walking the

Courtesy of U.S.O.

Courtesy of U.S.O.

streets, and sitting in the parks in the daytime, they sleep anywhere they can find floor and chair space at night.

And just outside the limits of the camps are the same old agencies of deterioration and disintegration which the Church has always had to contend with. In front of our boys and almost at every turn is the saloon with its resultant effect in weakened manhood and morale. While close by the vampirish prostitutes line up their cosy little houses

Courtesy of U.S.O.

Courtesy of U.S.O.

for a bit of business with the boys still under the spell of the saloon.

Opening our homes to our army and navy boys is one way of combating the evils of camp life and, thank God, much of this is being done as in the last World War.

The U.S.O. is planning Club Houses like the one pictured below and these will be of inestimable assistance.

Churches contiguous to the camps are beginning to respond to the need, and boards of home missions like our own are helping where funds permit.

At the door of this opportunity stands the Master knocking.

Courtesy of U.S.O.

By Ewing Galloway, N. Y.

As in the days of our first President, so at the present crisis in our history Church people are closely watchful of the Who, What and How of government. They pray for those who lead us; they also strive in true patriotism for a thoroughly Christian country: that America may indeed become spiritually and socially as well as physically a land where the "air is full of sunshine and the flag is full of stars."

May God give us grace to help fill America with true faith, fellowship and freedom!

Many people believe that Rural America is the real America; that the nearer one gets to the soil the closer he is to the soul of our land. However we may look at it we can well understand the claim that the sections that produce our natural products also give us the majority of our ministers, missionaries, and other workers.

Christian statesmanship calls for unceasing and increasing emphasis upon the importance of the Country Church and its harvests.

But it is to the city that all roads lead. The buildings rise higher and higher as the people pour in, and economically, politically and socially these congested centers of humanity become determinative of our destiny as a Democracy.

The Christian Church finds here its "Babylon," the center of its subtlest, most satanic opposition. At the same time, here is the greatest challenge of the Kingdom.

Our Board of Home Missions is providing special help for city ministers face to face with this problem.

Complete Pan-American solidarity may still be many years away; for even now the "Yankee Peril" is feared by the people of Spanish and Portuguese America. Yet the "Good Neighbor" policy of the U.S.A. and the common defense needs of all the Americas right now are bearing fruit.

Opportunity for Christian helpfulness in Mexico and other "fields" to the south is opening before us. Above and below the Border we of the Congregational-Christian order have an important mission to the Mexican people. Are we alert to this?

Japan is a land of contrasts right now and we know not yet what the outcome will be. But somehow we feel assured that like this "Peerless Mountain" the "Ancient of Days" Himself is sitting in the midst of that friendly, responsive people and that consequently some day that faith, fellowship and freedom which human society everywhere can know "in Christ" will pervade the entire life of Dai Nippon.

To this end let us stand by our Japanese brothers and sisters in every way open to us, and begin already to prepare for the return of our missionaries to their side.

By Burton Holmes from Living Galloway

What a great race resides in little Greece! True to their glorious tradition of freedom, independence and courage the Greek people have set a marvelous example before the world of loyalty to and sacrifice for a noble ideal.

Our Fellowship, through the American Board and its friends, has had the privilege of sharing in the training of many of the coming leaders of this promising people. And we shall soon be back there! Meanwhile let us pray for our Greek friends who are carrying on.

Dear old China! Battered badly, it still holds together. In fact, it is experiencing new vitality for the great days ahead.

But writes one, "When the day of reconstruction comes, unless the Church of Christ plays its part in the formation of Christian ideals of brotherhood, we may some day face a China governed by an ideology worse than what now prompts Japan."

Yet here is a group of students forming one of 18 Bible classes in Yü Ying Academy! They stand here with Mr. Ballou as "symbolic of an increasing interest in things Christian" in and around Peking.

By Ewing Galloway, N. Y.

Retired veteran, this dear old servant of the Lord gazes at the source and inspiration of a long and fruitful service. To her the Cross has meant everything.

So it is with you and me, we may spend a life "going about doing good," we may build great churches and schools, we may force upon governments our favorite forms of political and economic life—but unless we have fellowship with the crucified One we know we have not the one thing needful in this common task.

She Made Up For Lost Time

Dr. Cushman, a well-known medical missionary, is seen here with some of her patients. She loves her people, but more, her Savior. She will speak at the big missionary meeting at Omaha, Wednesday afternoon, October 29. She will be one of the American Board speakers throughout the fall and winter. Why not make her your guest?

WHEN Mary Cushman was asked how she happened to become a missionary she said, "Heredity." She was born in Boston, Massachusetts, the daughter, granddaughter and great granddaughter of Congregational ministers. Her parents dedicated her to foreign service at birth.

Because of family responsibilities this desire to be a missionary was not quickly realized. Dr. Cushman graduated from Boston University and took her surgical interneship at the Massachusetts Homeopathic Hospital, now the Memorial Hospital. Next came further work at the New York Post Graduate Medical School followed by 29 years of private, hospital and sanitorium practice in Maine and Massachusetts. In 1922 Dr. Cushman was free from home responsibilities and ready to go to Africa under the American Board. She was then fifty-two—at least twenty years over the age when the American Board usually accepts medical missionaries.

Dr. Cushman began her work in Chilesso in a little adobe grass-roofed hut where there was hardly room for a doctor and a helper. She performed emergency operations with only one small window for light. Her own primitive little home and a dilapidated dispensary together with a group of some thirty grass huts made up the hospital.

Now the Chilesso Hospital has a small but modern building capable of holding forty beds. In the operating room is a second-hand operating table donated by the Portsmouth City Hospital, where Dr. Cushman served for a time before going to Africa. It serves an area as large as Massachusetts and Connecticut. Sometimes the patients come for seventy-five miles through jungle paths in a crude hammock, carried by two men. Often the patient has not started until all efforts at home have failed, including the witch doctor.

North from Chilesso you can travel twenty-three days, jungle going, before you find another nurse, doctor or dispensary. In her first year Dr. Cushman handled 5,000 patients, and during the last three months before her return to America she treated over 4,000.

Mary Cushman made a quick start in Africa. She reached Chilesso at ten o'clock one night and was at work in the dispensary at seven o'clock the next morning! Soon she was left alone without white associates for several weeks. She declares that this was one of the best things that could have happened to her.

Chilesso, which is in Portuguese territory, is a village some 400 miles from the Atlantic and about a mile above sea level. It is only twelve degrees from the equator. In the winter, which comes in the dry season of June and July, the thermometer may drop as low as 42 degrees during the night. In the morning one will see frost on the river bottoms. During the day the temperature may rise to 82.

To meet the terrific medical need Dr. Cushman desires to develop village clinics manned by Ovimbundu young men and women. She has been able to prepare fifteen men and women to administer simple remedies out in the bush. While they cannot treat serious cases they are able to detect the symptoms and refer patients to the hospital. They live on the Christian bounty of the villagers as the mission has no way of supporting their work.

The Ovumbundu attribute sickness and death to the hatred of some enemy. Before he can be healed, evil powers must be exorcised by stronger and more benevolent ones. The clinic often opens with a service of song, prayer and Bible reading. The fears of the sick are quieted as they are told that God is a friend who can be trusted.

WANTED AT ONCE!

1. **A doctor for Chilesso, West Africa, to follow Dr. Mary F. Cushman, retiring.**
2. **A doctor for Mt. Silinda, East Africa, to relieve Dr. William Lawrence about to retire.**

Dollar-a-Year Christianity*

By F. Howard Seely

Layman, First Church, Oakland, Cal.

Saturday: "Dad, we three kids want to go to the movies."

"O.K., Son, here's a dollar."

Sunday: "Dad, we three kids want to go to church."

"Fine! Church is a noble institution. Here's a dime for the collection."

Do you smile at that? Well, it isn't funny, it's tragic. Dad's mental process baffles us. Ask him if he believes the movie theatre to be one thousand per cent more valuable to the community than the Church and he is horrified. * * *

"And how," you ask him, "do you figure that you are entitled to have this noble institution at hand if you do nothing for its support?" He hasn't thought of that. "Oh, I suppose I ought to do something, but there are so many calls, Community Chest, Lodge, and so on—things I must give to in order to hold up my head. Anyway, I always put a dollar in the plate Easter." God, to him, is a dollar-a-year man. * * *

"Give," in reference to Church support, is a misuse of the word. When you go to a show you don't *give* your money to the girl at the window, you *buy* something—entertainment. When you make a subscription to the Church, you are not *giving*, you are *buying*—shares in Christian civilization—stock in a vast corporation that pays dividends in a cleaner community, a better world, higher ideals, a vision of peace through the Way of Life taught by Jesus Christ.

I believe in the movies; I believe in gardening, and in the inspiration of lake and mountain; but there should be a sense of proportion. Suppose that each church member should say to himself, "The Church is at least as important as the theatre. Every dollar I spend on shows I shall match in my church subscription."

That one simple act would go a long way toward solving the financial problem of the Church.

*Send to Missions Council for free leaflet.

From Four Typical Churches

By George N. White

How do you keep your benevolent giving in such fair proportion to money spent at home?" The answers are intriguing, including philosophies of Missions and work-a-day methods.

The Church with the Smallest Membership, 38 (Ferndale, Cal.), giving $452.00 to Missions in 1940, reports: "Churches like people have individual characteristics. Missionary interest is one of the characteristics of this church. The Dead Sea is dead because it has an inlet but no outlet. The whole secret is in bringing people to realize the application of that to individuals and churches.

"Only a few days ago a member of our church who is well along in middle life and works tremendously hard to provide for the family and herself brought $25.00 which was a tenth of money she had recently received. She spoke of the blessing that had come to her in tithing. She has learned she cannot afford not to tithe."

The Second Church with a Membership of 300 (Sterling, Ill.), in its per capita giving to Missions has for some years been near the top among our 6,000 churches. A study of giving during the past five years reveals that nearly 80% of the pledges to the church included gifts for benevolences. From 1936 to 1940 the annual gifts from the church to apportionment averaged $1,269.00 per year or an average gift per member of $4.41.

To achieve a broad participation the church has approached giving to Missions through four main avenues—the budget, missionary education, woman's work and the pulpit.

The Budget: A conspicuous place in the annual budget is provided for benevolences and each year the annual budget figure is lifted above the previous year's attainment. On the Sunday before Every Member Canvass the most effective voice available in the denomination is invited to occupy the pulpit. Canvassers are coached to stress (1) the importance of meeting benevolence obligations, (2) to speak enthusiastically as they mention our world wide Missions at every call and (3) when a lump sum is offered, to ask "How do you wish this sum divided between home expenses and Missions?"

Missionary Education: Missionary education proceeds around the calendar. Having pledged a share of apportionment to the support of a missionary couple, there is a continuous interest in these representatives.

Woman's Work: Monthly programs and continuous box work

enlist the aid of every woman in the parish.

The Minister: The minister's part in promoting participation in missionary endeavor stems from his own convictions. He believes the Congregational Christian Church is functioning at its best in its missionary endeavors. He believes that Missions are social action and social action is Missions. Finally, he believes the witness of his own sincerity in sermon and personal example is the most powerful influence in leading others to give and serve and pray for the coming of God's Kingdom.

The Third Church with a Membership of 566 (Gardner, Mass.), gave last year $1,603.00 to benevolences, spent $8,837.00 at home. The Women's Association, the Sunday School, loose change on the offering plates once a month help swell the benevolence giving but the bulk of the total comes through the regular pledges in the double envelope system. Thrilled by a trip to the southern schools last spring the pastor proposes to make an even more intensive effort this fall to pull up the benevolence giving through the membership generally.

A thorough canvass is made each October. Canvassers are carefully trained and preparation for their coming made by a letter to each family giving the budget for the coming year. In addition, the pastor preaches on stewardship at least two Sundays before the Canvass.

The Largest Church (Center, Hartford, Conn.), spends $28,500 at home, gives over $9,000 to Missions. "One of the chief reasons for missionary interest," writes the pastor, "has been the fact that its ministers have been officials of missionary boards. These ministers have brought a constant stream of missionary visitors to the church and through personal acquaintance with these visitors the membership received a first hand knowledge of missionary problems and opportunities. This induced many of the church people to so arrange their travels that they visited missionary countries, and right now it is possible to find members of the church who can speak upon the missionary program in every field of the Foreign and Home Boards.

"A definite missionary budget has been placed in the Every Member Canvass appeal with *special goals* for all the Boards and specific objects. Special appeals also are made from time to time, a recent one for a new missionary for the American Board yielding $1,023.00.

"The secret is a missionary minded church created by a succession of ministers who believed in such a meaning of the gospel and interested their people in that Cause, and then a membership able and willing to share their resources in this Cause."

The Situation Abroad

Upper left: Harriet M. Summerville, West Central Africa.

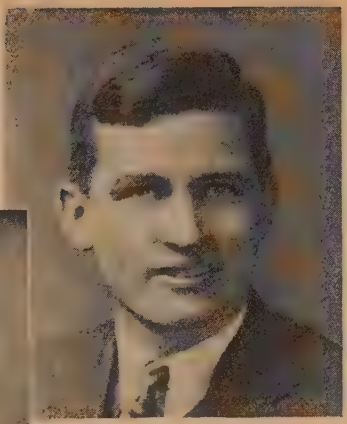
Above: Elizabeth L. Coffin, West Central Africa.

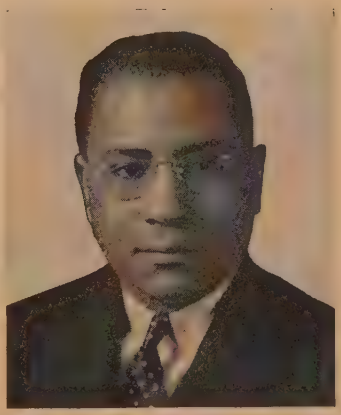
Left: Mrs. Evarts Greene Loomis, China.

We must do what we can to devitalize the rumor that our foreign missionary work is done, that its missionaries are all being called home, and that no more funds are needed. This rumor naturally arose when war conditions made it advisable for the missionaries of the American Board in Greece and Japan to return *temporarily* from their posts. Also it is true that most of the women and children of our China missions have been pressed to return to America.

But the facts are that most of the Board's missions are open; that the

Calls For Volunteers





Upper right: Evarts Greene Loomis, M.D., China.

Above: Miss Magalene Sanders, R.N., West Central Africa.

Right: Rev. Walter C. Wynn, West Central Africa.

majority of the Board's missionaries are hard at work "doing double duty"; that several of those brought out of Japan are serving in Hawaii, the Philippines and India; that those who left Syria are back at work, and that one veteran is even now remaining in Greece. Men are returning from America to their fields as boat service permits, and new missionaries are being sent.

This is no time to talk curtailment. The expenses involved in the world emergency call for greater support of our overseas work rather than less.

The Jessie Coe Johnson Church ready for dedication

They Dedicate a Church in India

WITH water canteen and lunch tied to his bike Lloyd L. Lorbeer of Pasumalai High and Training Schools, India, starts off in the darkness before an Indian dawn. Mercury, Venus and a crescent moon gleam in a sky where the Southern Cross hangs almost vertically. Although the rough road now and then sends him off his balky bike, Mr. Lorbeer sings "The Heavens Declare the Glory of God."

Five miles, then the railroad station, forty miles by train and twenty-five miles by bus with the bike on top. On three more miles by bike to a village. Two hours' counsel with Indian teachers. One teacher increased the mission school attendance from fifteen to forty-five in six months, mostly boys and girls from outcaste homes. Overzealous Congress leaders, filled with enthusiasm for the uplift of the Untouchables, had offered clothes, books, free fees, if the children would attend the District Board School. So Mr. Lorbeer and the Indian teachers talked with the officials and went away satisfied that they see things in a larger way. One planned to send his son to Pasumalai.

One o'clock—and Narayanathevanpatti—yes, that's it. It means "The Village of the Robber Caste man named after the God Narayanan." Here Mr. Lorbeer had come for the dedication of the Jessie Coe Johnson Memorial Church.

Already many have arrived, some on foot, some by bullock

cart, some by bike. Of the town's 3,000 people, all are Hindus except the 300 Outcastes who have become Christians.

The new little church is made of brick, mortar, stone, cement and iron. It is about twenty by forty feet and cost around $400. The Johnson family gave $100; the Madura Church Building Fund $150; local people and friends $125 and the Christian contractor $25!

And now the great day has come. A band leads the procession. It goes first to the low caste streets and then to the high caste. Mr. Lorbeer is puzzled and a bit apprehensive. He has seen such processions driven back by high caste groups. What will happen here? Nothing. These high caste people studied as children in the mission school and have rubbed elbows with the low caste. They helped build this church! They bring garlands for Pastors Hull and Ponnusamy. They join in the procession, so that it crowds the church to the limit.

Everyone sits on the floor except the speakers. There is much singing, especially by the children; much praying, especially for the donor and his family. Five babies are baptized, one the teacher's son. He is named "Abraham Johnson Dorai." The ending to Johnson means nobleman, explains Mr. Lorbeer.

Drawing back the curtain to the memorial tablet, Mr. Lorbeer tells of Jessie Coe Johnson and her family. These humble Christians have waited years to have their own House of God. They gathered firewood and burnt the bricks themselves. Day by day they gratefully watched it rise. Their contagious cheer spreads throughout the village. This Dedication Day is one of the greatest in their lives. When the following morning they celebrated New Year's Day, they said, "The New Year starts for us only in our New Church."

Though the Christian nationals in foreign lands prefer to provide their own church buildings, yet in some cases help is rendered by the Missions somewhat along the line of our own Church Building Division at home. Everything is done with the purpose of strengthening rather than weakening the morale of the church.

Loyalty Sunday—for All

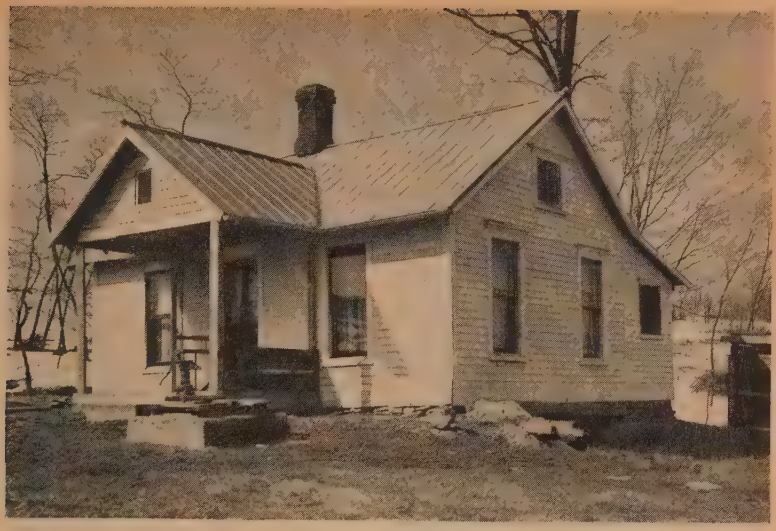
(*Continued from page 17*)

of the children explaining that they would be invited to give to the combined support of the school and church and asking that they confer with them concerning the amount which they should pledge. A similar letter was sent to the constituency of the church by the trustees urging them to come to the Loyalty service prepared to indicate what they could do for the church during the coming year. Both letters contained the proposed budget and pledge cards.

Because the Brooklyn Heights Church is smaller than the group of people whom it serves, it was necessary to take the pledges at Sunday School as well as church. At both services a large candle was placed on the altar, representing the church, with two smaller candles on either side. In Sunday School the pastor, Robert Bayne Blyth, explained the symbolism of the candles after which the four superintendents of the school came to the platform, each lighting a candle to express the loyalty of their department in sharing with the church in bearing the light of the Gospel to all the world. The four superintendents then lit the large candle representing the church after which the children, led by their teachers, came to the altar with their pledges.

A somewhat similar procedure was followed at the church service. The minister spoke from II Corinthians 9:13 as given in Moffat's translation, "This service shows what you are." Standing before the altar he explained the symbolism of the candles, suggesting that in making their pledges they were re-consecrating themselves to the work of the church. The presidents of the three organizations which contribute to the support of the church came forward together with the chairman of the board of trustees. The presidents lit their candles and then that of the chairman of the trustees who in turn lit the large candle representing the church. The congregation was then invited to come forward row by row and leave their pledges on the altar. When those who did not have cards but who desired to receive them were asked to show their hands, several went up.

The two services made a spiritual impression upon all who were present. Although the church reports a membership of only 161, 175 pledges were received on Loyalty Sunday, with the amount pledged exceeding the highest hopes of the trustees.



Built by a preacher

They Retired to House-Building and Poetry

WHEN a minister resigns the pastorate of a church he is expected to vacate the parsonage. Ultimately old age overtakes him. When he closes the pulpit Bible, pronounces the benediction and walks to the door for the last time as the minister of a parish, he frequently has no place to which to go.

This problem confronted Mr. and Mrs. "Jones"—a name which is borne by precisely 46 ordained Congregational Christian ministers. They arrived in this country from Wales in 1916 and preached in our churches for twenty years. Their last pastorate of twelve years was with two churches nestled in the mountains. The salary was supposed to be $900, but in their final year of service they collected only $550. And they kept a car! Somewhere along the way they accumulated $3000 which they mis-invested in Florida fruit lands.

Pernicious anemia led Mr. Jones to resign his pulpit in 1936 when he was 67 years of age. The Ministerial Relief Division made him a grant of $200 a year, which works out at a trifle more

than fifty cents a day. This has been supplemented by a gift of as much as $60 from the Christmas Fund and occasional emergency checks from the same source. Such security as the Jones have known has come from the Board, and has never amounted to more than $300 a year.

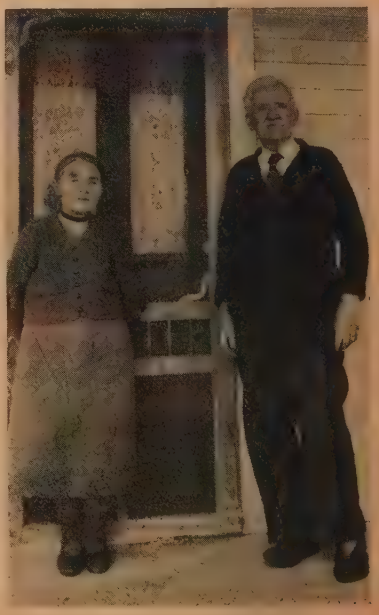
Even to people as thoroughly trained in frugality as the Welsh, finding a place to live on such a budget presented a major problem. Their hearts were set on returning to their native land. When they had journeyed across the ocean they found that Wales was not the land that they had left, and that living there on a small income was even more difficult than in the United States. Back in this country, they drove to Florida in the hope of salvaging something on their investment, but turned their faces northward after two days.

Old scenes and old friends are best for old people. They were given a piece of land near a village midway between their last churches. Mr. Jones bought the lumber in an abandoned house and barn for $100 and borrowed a truck with which to transport it from the old site to the new. In his seventieth year he turned carpenter, and with some assistance from a son, built a snug little bungalow. Being an invalid, he had to take things easy. Although they have been living in the house for three years, there are still a number of finishing touches which he is planning to "get at."

As for the poetry, we will quote from a letter written on July 4, 1941: "At the American Welsh National Eisteddfod, last month a prize was offered for a poem of 100 lines to Chief Justice Hughes and also a prize for a Welsh poem to the Chief Justice. There were eleven entries, but I won both prizes. The highly commended poems were printed, with mine in first place, and sent to the Chief Justice. Last quarter I won $35 in prizes on poems."

Old preachers are often men of surprising parts.

They came from Wales



Hold Those Dates!

NOVEMBER 4, 5, 6

Springfield, Mass.

First Congregational Church

•

8th New England Regional meeting and 132 Annual Meeting of the American Board

Headline Speakers of National and International repute.

Rich Fellowship with home base workers and those from the foreign parish.

Keen Discussion under expert leaders.

Dramatic High Lights.

"Christians must keep on at the task of building a decent world order. That is our job—in peace or in war we must go on with it," says Keynote Speaker Dr. Russell Henry Stafford.

* * *

Rev. Howard J. Conn, chaplain of the joint meetings.

* * *

IMPORTANT!

Send $1.00 with each registration to First Church, Springfield, by October 31. Only prepaid reservations received by this time can be guaranteed.

Happy Returns on the Fiscal Year

By Treasurer Harold B. Belcher of the American Board

It is a unique and very happy experience for the Treasurer of the Board to report that on September 1, 1941 after the closing of the fiscal year, the American Board was without debt and had a surplus of $24,979.75. It is the first time since 1919 that the Board Treasury has been in such a situation. A combination of reduced expenditures and increased amount in gifts from individual donors accomplished the successful closing of the fiscal year. The Board staff on its own behalf, and on behalf of the missionaries, want to express through THE MISSIONARY HERALD to these individual friends their appreciation for the personal gifts which came largely during the summer months.

The old accumulated debt which in 1933 amounted to $311,714.03 has through the past years been slowly reduced, largely through the proceeds of sales of unused property on the field. Now the last vestige of it has been removed from the books. We trust that it may stay removed for many years to come.

The problems of the fiscal year ahead loom large as we realize that increased taxes and increased cost of living will lay their burdens upon the constituency in this country, while at the same time the war emergency situation will involve the Board in increased expenditure. Some of this will be necessitated by further relocation of missionaries on the field, some because of the increase in travel costs all over

Harold B. Belcher

the world, and some by the increases that will have to be made to our national workers in places like China where the cost of living is on a rapid rise.

In our rejoicing at the outcome of the fiscal year we cannot forget the serious problem ahead, but relying upon the continued help of the churches and individual friends we can meet the problem with renewed courage and confidence.

"NOT BY MIGHT BUT BY MY SPIRIT"

YOU ARE INVITED

TO THE

Rev. John M. Phillips, D.D

Joint Board of Home Missions

AND

Mid-west Regional Meeting

AT

OMAHA, NEB.

OCTOBER 28-30, 1941

Auspices: Missions Council, Congregational Christian Churches

Dear Friends:

Come and gladden our hearts by your presence. A most hospitable welcome awaits you. Come and share in the feast of fellowship and inspiration.

Sincerely yours,

JOHN M. PHILLIPS

FIRST CENTRAL CONGREGATIONAL CHURCH

SPEAKERS

Dr. W. F. Frazier	*Dr. Roswell P. Barnes*	*Prof. A. E. Holt*
Pres. Ernest W. Riggs (Greece)	*Dr. Hugh Elmer Brown*	*Dr. Mary Cushman (Africa)*
Dr. E. M. Halliday	*Pattie Lee Coghill*	*Victor Obenhaus*
Dr. N. S. Elderkin	*Pres. Buell G. Gallagher*	*Sec. John R. Scotford*
Sec. T. A. Tripp	*Mrs. R. G. Whiting*	*Supt. H. W. Johnson*
Rudolph Hertz	*Dr. R. A. Waser*	*Mrs. Stoddard Lane*
Rev. T. C. McQueen	*Mr. Frank Korab*	*Others*

FEATURES

Doane College Choir — Pleasant Hill Tenn. Singers — Exhibits

Pilgrim Press Books — Rel. Ed. Institute (Mon.) — Young People's Dinner (Sun.)

ENTERTAINMENT

Harvard Plan [lodging and breakfast]. Write Mrs. Willis H. Taylor, 5307 Izard St., Omaha

This is a reduced copy of the poster which has been distributed widely throughout the Middle West by the Chicago office of the Missions Council. It should result in a big attendance at Omaha including the Every Member Canvass group of every local church!

★ ★ ★

We Are in a Winning Work*

By John F. C. Green

An editor of our town, awhile since, toured the West and specialized in visits to the churches and the missions of his faith. Upon his return he was fire and flame in his enthusiasm for his church. He had seen, he had worshipped, he had shared hopes and fears, joys and difficulties.

All over our land and the world believers are struggling to maintain their grasp on the invisible, whence cometh our help. And "dear ties of mutual succor bind the children of our feeble race, and if our brethren were not kind, this world were but a dreary place." In cathedrals, in homes, in schoolhouses, in abandoned stores, in beautiful little chapels and churches, faithful folk are meeting; in sacred—secret myriads are having private worship.

The brotherhood of faith is a reality, though the strident clamor of War conceals man at prayer. God and man will remain when Mars has gone his devastating way, though the problems of postwar will demand more genuine patriotism and faith in all that is noble and lasting than does the exigency of war.

* * *

The Church, as all society, is in transition: old forms are failing, new are taking shape.

Said Dr. Adolf Keller, who has seen the European churches in their days of fiery trial: "Christianity is on the move, dynamic not static, heroic not comfortable, a church under the cross, not a church of success. . . . A faithful congregation is invulnerable, while . . . organizations, councils . . . can be hit by oppression or persecution."

Does that not throw new light upon the attitude of the American Church in its relation to the foreign churches that suffer persecutions? Ought not our Church to make self-examination whether it, when its certain time comes, will be able to withstand outward opposition; whether it is spiritually founded?

Yet, conscious of our own shortcomings, sadly aware of the inadequacy of our service, sensing the feebleness of our faith, we go on knowing that there is nothing so universal, so profoundly sure, so helpful as the Church of God.

*From his editorial in the *Monthly Messenger*, organ of the Ev. Cong. Church of McKeesport, Penna.

Two Popular Christians

According to Mr. Porter French of Buena Vista, Colorado, who took the picture, Miss Helen Dizney, R.N. of Tehchow, North China Mission, and Dr. George N. White of the Home Board of Missions are interested in some facts set down by the former.

Helen is saying to George: "Just look! Sixteen dollars and fifty-five cents for China Relief! And do you know what that will do? Listen: it will provide food and shelter for 560 people for one day; 80 people for one week; 18 2/3 persons for one month; and one person for one year, six months and fifteen days!"

Dr. Fritz Baumgarten, formerly of Vienna and now of Tehchow, North China, in his "The Way to Tehchow" article in *Mission Station, Tehchow* (Order of American Board, 14 Beacon Street, Boston. Price 15 cents) refers to Miss Dizney as the "lady with the cheerful blue eyes and fair hair, whose personality is such that you can't separate it from a cup of good smelling coffee."

The snapshot was taken at a Young People's Conference at Indian Hill, Colorado. Miss Dizney who has since been back at work in China is helping "hold the fort" there; and as for the popular "George," meet him at the Springfield meeting.

A Word from Germany

"At the beginning of the World War in 1914, I asked a German doctor what he thought was the chief difference between our culture and that of Germany. He replied that the thing which impressed him most about America was that all over this country people were meeting in little voluntary groups and telling Bible stories to their children."

Excerpt from *Christian Roots of Democracy in America* (page 40) by Arthur E. Holt.

Brookly Heights Church in Cleveland. See article on Loyalty Sunday

Chronicle

SAILED FOR THE FIELD

Dr. William T. Lawrence, from New York, August 22, returning to the East Africa Mission.

Rev. William W. Leete, Rev. Lucius C. Porter, D.D. and **Miss Grace M. Boynton,** from Los Angeles, August 26, returning to the North China Mission.

ARRIVALS FROM THE FIELD

Miss Ada G. Rowlands of Athens, Greece, in New York, August 25.

Rev. and Mrs. Willard L. Beard, Mr. and Mrs. George M. Newell, Miss Susan E. Armstrong, Miss Helen H. Smith, Miss Hazel M. Atwood, R.N. of Foochow, China, and **Miss Maryette H. Lum** of North China, in San Francisco, August 28.

Dr. and Mrs. Jesse K. Marden, Miss Minnie B. Mills, Miss Bertha B. Morley, Dr. Ruth A. Parmelee of Athens, Greece, in New York, September 2.

DEATHS

Mrs. Alice Browne Frame, missionary of the American Board in North China since 1905, in West Newton, August 16.

Dr. Mary E. Scott, missionary of the American Board in Ceylon, 1892–1914, in White Plains, New York, August 26.

In Memoriam

Mrs. Arthur W. Stanford. "A born teacher, eager for knowledge and enthusiastic about imparting it."

Such was Mrs. Stanford of Japan, who taught in the Woman's Evangelistic School in Kobe, was acting principal of Kobe College in 1911, 1919 and 1924, and helped her husband conduct his famous International Bible Class of Japanese, Chinese, Koreans, and even a few Indians. She did intensive evangelistic work, besides, in connection with the churches in Kobe and Kyoto, and her social activities were also notable.

Jennie Pearson was born January 14, 1856 in Lowell, Massachusetts. She graduated from Abbot Academy in Andover and taught there two years. Marrying Arthur Stanford, also of Lowell, in 1886, she went with him to Japan, where they were stationed in Kyoto ten years, in Matsuyama for four years, and in Kobe for the remainder of her forty years of active service.

In 1921 Mr. Stanford died in America; Mrs. Stanford soon after returned to Japan. As a memorial to her husband and herself, financed by his Amherst classmates, by Mrs. George A. Hall, whose husband had also been a member of that Class of 1882, and by Mr. Stanford's niece Helen Thomas as representative of the First Congregational Church of Lowell, the Oriental Room in Kobe College was chosen; it contains a growing collection of objects illustrating Oriental history and culture.

At one period in her busy life Mrs. Stanford was superintendent of the Walker Missionary Home in Auburndale, Massachusetts. She retired from active service in 1926, and made her home in California, where she interested herself in religious work as a member of the First Congregational Church of Los Angeles, and as a citizen in the politics of the day.

She died in Los Angeles June 17, 1941. The commitment service was held in Lowell, Massachusetts and was attended by a number of her former associates in Japan, and by several women who had been members of a Bible class she had taught in Lowell many years ago.

Alice Browne Frame. Alice Browne Frame was born in Harpoot, Turkey, October 29, 1878. She graduated from Mount Holyoke College—where she won the Phi Beta Kappa key, and in 1925 received the honorary degree Litt.D.—in 1900, and from Hartford Theological Seminary in 1903. After serving as a Secretary of the Woman's Board of Missions for two years, she was, in 1905, commissioned as Mount Holyoke Representative in China under the American Board.

Her first location was at T'ungchow, China, as Principal of the Goodrich Girls' School. Here she lived until 1912. The next year she married Rev. Murray S. Frame. They had there children: Frances born 1914, died 1916; Murray S., Jr., born and died in 1916; Rosamond, who was with her mother during the last two years of her life.

She taught in the North China Union College, 1918–22; was Dean of Yenching Women's College, Peking, 1922–31; and Acting Dean of Residence in Mount Holyoke College, 1928–29. She served as Secretary of Religious Education of the North China Kung Li Hui, 1931–41; was a delegate to the Madras Conference, 1938; and General Secretary of the North China Council of the Kung Li Hui, 1939–40. She died in West Newton, Massachusetts, August 16, 1941.

The abbreviated list of events above shows that Alice Browne Frame was a woman of unusual accomplishments, but her great contribution to China, where she spent most of her active life, and to the Kingdom of God, to which her whole life was dedicated, was not so

much the things that she did as the influence that she exerted on the multitudes with whom she came in contact. For thirty-five years she had an important part in developing many leaders who are filling responsible positions in China today.

To those of us whose privilege it has been to work with her she stands as an example of American Christian womanhood at its best. Such a life is immeasurable, but we can note some outstanding characteristics. While Mrs. Browne personified dignity she also possessed friendliness and humility, so as to make those lacking in dignity feel that she was one of us. It is not easy to call some dignified people by their first name, but it seemed natural to call her "Alice," and she responded by calling us by our first names, or by the nicknames that our most intimate friends used.

She also personified industry. She remained active in mission work until she left China in the spring of 1941. In addition to her work on the field she found time to write interesting and inspiring letters to her friends in America. In one of those letters written February 25, 1941 she showed that she realized that the end was near as she wrote: "It is time to close. I have been writing these letters to you in America for a good many years. I have wanted them to help you to grow better acquainted with this great country which captured my love and admiration from the very first—to be the bridge over which understanding and love might move freely back and forth between you, my friends in the West, and these friends who have opened their hearts and homes to me all these years in China. The bridge is not important. If you have come to know each other a little better, I am glad these letters have gone to you."

Most important of all, Mrs. Frame personified real religion functioning in a human life. She was distinctively a religious worker, without the odious connotation that such a term sometimes conveys. Her religion became her as fragrance becomes a flower. It not only went out to others and helped them to be more truly religious; it also enabled her to bear sorrow and burdens triumphantly to the very end. It made her mistress of her own fate.

Shortly after the death of Murray Frame, Alice said in speaking of him one day: "He *is* small of stature." Most of us in speaking of dear ones who have left us would probably say, "He *was* small of stature," and the difference which those two words, "is" and "was," conveys reveals how the spiritual was so real to Alice that death did not separate her from those whom she loved.

So it should be with those of us who have learned to love her—and there is a host in China, as well as in America—we should adopt her attitude.

Alice Browne Frame has been doing an important work in China. That work is not finished. It is still going on, and will continue to go on in the lives of those into whose hearts she emptied her own self. Because this our Sister in Christ has been in our midst, and will continue to be an inspiration to her countless friends, hope for China, and for the world in which we live, is definitely enhanced.

HAROLD W. ROBINSON

Daniel Hand Educational Fund for Colored People

Total Income Received from Investments June 1 to July 31, 1941 . . .	$14,134.21
Month of August, 1941 .	3,610.78
Total for three months ended August 31, 1941 .	$17,744.99

American Missionary Association Division
The Board of Home Missions of the Congregational and Christian Churches

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